This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

**Usage guidelines**

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

**About Google Book Search**

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

## I.

THE CAREER AND CHARACTER OF JOSEPH SMITH, THE REPUTED FOUNDER OF THE SYSTEM, first solicits our attention.

This pseudo-prophet was born Dec. 23, 1805, at Sharon, in Windsor county, Vermont, where his father had a farm. Neither of his parents was educated or religious, and in Joseph's tenth year, they, with nine other children, six sons and three daughters, made one of those long emigrations not uncommon in the United States, removing into the western part of New York, where they resided eleven years, first at Palmyra, and afterwards at the village of Manchester. Growing up here, he followed his father's occupation, never gaining much skill in reading, writing, or arithmetic.

In 1821, when he was fifteen years of age, a "revival" began in Manchester, under which his mother, three brothers, and one sister, joined the Presbyterian church; but Joseph remained unattached to any body of christians, professing his inability to decide which was right and which was wrong. Up to this time, and it is said beyond it, the reputation of himself and his family connections was exceedingly low, all notoriously spending much time "in digging for money which they pretended had been hidden during the revolutionary war!"* One of his zealous partizans, Mr. Orson Pratt, who was once stationed at Liverpool, and is one of the "twelve apostles of the church of Joseph Smith,"† claims for his leader the honour of enjoying

* See Appendix B

† Mr. Pratt is now on a mission at Washington U. S., and has commenced a monthly paper called "THE SEER". He also announ-

at this period a supernatural manifestation of resplendent light, and of "two glorious personages" who announced the forgiveness of his sins and promised a more copious revelation at another season. But Mr. Pratt confesses that "being young, he was again entangled in the vanities of the world"—a discreet confession,—since during 1823, 4 he was following his money-digging trade with the pretence that a curious stone, (found in 1822 by a person named Chase, from whom Smith obtained it), enabled him to discover where treasures had been hid! The mode of divination used by the adept was to put the stone into his hat, and then to do the same with his face. At this childish game of "I can see what you can't," Joseph Smith continued for some years —being hired in the meantime, in company with his father and others (Sep. 1823) to dig for a silver mine at Harmony on the borders of Pennsylvania and New York. According to Mr. Pratt, Smith was honoured with another "manifestation" in the evening of Sep. 21, 1823, consisting of a gorgeous illumination, and the appearance of "a personage," who revealed many strange things, among which were these, that the American Indians were a remnant of Israel, and that certain records composed by their inspired writers, and which had been long concealed, were now to be divulged, preparatory to Messiah's second coming. The vision was twice

ces the early publication of a work entitled "Celestial Marriage, or the Peopling of Worlds." Mr. Pratt holds the nominal office of a Professor in Deseret University; and at the Special Conference in August 1852, was raised to the presidency of the 'Church' in the United States, and British Provinces of North America. Should he survive Young, the present prophet, he will certainly become first man, if ability is chiefly considered in the election.

renewed, and a third time in the morning, when the angel, correcting a previous oversight, "instructed him to go immediately and view the secret records:" this he did, and having dug out and opened the strong stone box in which they were encased, its contents lay before him. But, "behold! the angel who had previously visited him" again made himself visible and placed his interdict upon their present acquisition. So it is to be inferred that they were restored to their hill-side sepulchre, and Smith, (in obedience to the angel's summons to prayer and faithfulness,) relapsed to his digging and divining tricks.

While at Harmony, he lodged in the house of a hunter named Hale, a respectable person, who testifies to Smith's being at the head of the money-diggers, whose cupidity he encouraged until his stone or "looking-glass," as he facetiously termed it, ceased to act, and in 1825 the gang was broken up. Smith returned to Manchester, but having fallen in love with the daughter of his late landlord, he adopted a series of deceptions which ended in his elopement and clandestine marriage with the young lady, and in his procuring their conveyance to Manchester at the expense of a credulous Dutchman, whom he deluded with the tale of a cave in which "was a bar of gold as thick as his leg, and about three or four feet long." During this time Mr. Pratt requires us to believe that Mr. Smith was "frequently receiving instruction from the mouth of the heavenly messenger;" and on the morning of Sep. 22, 1827, the records were delivered into his hands—a month after he had re-visited Mr. Hale to gain his wife's

property, telling the old gentleman he had abandoned "glass-looking," and was expecting to work hard for a living. But a curious story here intervenes; for a person named Ingersol has deposed on oath that Smith acquainted him that after his return to Manchester, he passed off upon his family a quantity of fine white sand wrapped in his frock, as the "Golden Bible." Putting his records (sand bag) into a pillow-case, and this into a wooden box, he allowed all persons to handle it, but not to inspect *them*. At this time a patron and tool sprang up in the person of Martin Harris, a religious weathercock, and a man of strong passions, to whom Smith presented a scroll covered over with uncouth strokes, "the whole ending in a rude representation of the Mexican zodiac"; which he vouched as a transcript of part of the "golden plates." On this assurance, Harris advanced fifty dollars, and at Smith's request made a journey to the city of New York, where he submitted the mystical paper to Professor Anthon, who says he "soon came to the conclusion that it was all a trick—perhaps a hoax."* This suspicion

* The Mormons exult greatly over the fact that some years after this transaction, several glyphs (engraved tablets) were discovered in Mexico, similar in design to the figures on the scroll presented to Professor Anthon. But the inference they deduce in favour of the "golden plates" is more positively insisted on than logically conclusive. The size of the "curious stone" found by Chase is not stated—may it not have been such a glyph? Or in his vagrant diggings it is not impossible that Smith may have discovered an antiquity of the kind; and one or other of these suppositions is rendered the more probable as the Mormons have themselves published an account of the disinterment at Kinderhook, in 1843, of six plates of brass covered with ancient characters. A wood-cut of one of these is given in the Illustrated History of Mormonism (p. 279), and nearly resembles the scrawl supplied to Harris by Smith as described by the learned professor of Columbia College. If this be granted, we see Smith's shrewdness in advising Harris to take it to New York and shew it to some learned man whose favourable opinion, it was expected, would blind Harris completely to the forgery.

he communicated to the farmer who for a short time seemed inclined to quit the crazy enterprize: but before he reached home the disease again attacked him, and induced him to follow Smith to Harmony, whither that schemer had betaken himself by the help of Harris's fifty-dollar gift. There the work of "translation" progressed, though Smith affirmed that the plates themselves were buried in the woods because of his father-in-law, who would not allow the box to remain in his house unless he were admitted to an optical demonstration of its auriferous contents. But a Urim and Thummim (formed, we are told, of "two transparent stones, clear as crystal," and found with the plates), overcame this difficulty; and stationed behind a blanket, Smith dictated to Harris who stood, on the outside of course, writing down the sublime narration! But his Urim, though "used in ancient times by persons called seers," did not enable Smith to foresee the plot devising by Harris's wife, who having secured a hundred and sixteen pages of this manuscript, refused to deliver them up, asserting that since they were produced by miracle they could be as easily re-produced by the same infallible method: but Joseph was now fore-sighted enough, and he refused to fall into the snare. Another scribe was employed, a schoolmaster named Cowdery, between whom and Smith so close an intimacy was formed that, according to Smith, they were visited by a heavenly messenger who gave his name as John the Baptist, and ordered them to be baptized, which they were by mutual deed on the 15th of May, 1829. No mishap recurring during the second "translating" effort,

the Book of Mormon was published in the early part of 1830, at the cost of Harris, who mortgaged his farm to defray the expense. The price was first fixed by revelation at a dollar and a half, (seven-and-sixpence) but the sale being slow, a subsequent revelation judiciously reduced the terms to a single dollar.

In April 1830, the first society was constituted at Manchester, composed of six persons, having Joseph as Apostle and First Elder, and Cowdery as Second Elder. Joseph now resided at a neighbouring village, Fayette, and by October the perverts had amounted to seventy or eighty. A mission party of four had by this time penetrated to Kirtland, a town in the north-west of Ohio, where a Campbellite preacher, named Stephen Rigdon, was convinced (or pretended to be, as there are grounds for suspicion that the whole shew was a mockery, and the result of preconcertion); and very soon a hundred and thirty of his former people followed his example. In November he paid a visit to Smith, and under his advice Mormonism rapidly began to assume a systematic form. In January 1831, Rigdon first, and then Smith, with a train of Mormon families, removed to Kirtland, where extraordinay progress was being made, attended with the wildest fanatic outbreaks, which Joseph, wisely discerning their folly, condemned as the work of Satan. In the summer of this year he and Rigdon, with some others, went on a surveying tour to Jackson County, Missouri, with which he was enamoured as a location for the saints, and having preached and decided on a site for a temple he returned to Kirtland. He

was also active in dispatching elders throughout the land to proclaim the Mormon Gospel; and in stimulating emigration to his Missouri Zion. In the January of 1832, both he and Rigdon were subjected to a brutal mob-assault, tarring and feathering being part of the discipline inflicted; and on his way to Missouri in April, he with difficulty escaped a repetition of lawless violence. At Zion he was warmly welcomed, and found that two newspapers had been established devoted to his interest. His disciples now numbered 3000. Early in 1833 the gift of tongues again burst forth, and after being denounced as diabolic, was acknowledged as divine; and in March, he associated with himself, Rigdon and another saint, Frederick G. Williams, "in holding the keys of the last kingdom," reserving however for himself a virtual supremacy as the special organ of the celestial revelations. Troubles rose in Missouri. Meetings were held by the citizens of Jackson county, and antagonistic resolutions passed, which resulted in the destruction of the Mormon printing press and other excesses, and after a second gathering, and a third in October, which ended in serious conflicts, the Mormons fled over the Missouri river into other counties, suffering greatly in their flight. Smith had travelled in Canada, but returning to Kirtland, it was resolved, May 4th, 1834, that the name Mormons should be eschewed, and that the title of the new society should run, "The Church of Jesus Christ of Latter-day Saints," after which Smith proceeded with a hundred and fifty armed followers, and twenty baggage wagons, to carry relief to his people in Missouri; and in July he

retraced his steps to Kirtland, where he issued a new revelation commanding all his travelling elders, about four hundred, to become learned !—which they zealously endeavoured to do ; and in a short time the "Temple of the Lord" being completed, was dedicated with great formality. This building cost 40,000 dollars, (between £8000 and £9000) on which a debt of 15,000 dollars remained, despite the liberality of the people : a misfortune which strangely coincided with a revelation vouchsafed about this time, that Smith and Rigdon should remain poor no longer. In this year these adventurers and others established a mercantile house, and bought up goods on credit, but pay-day arriving, they were "unable to discharge the debt of 100,000 dollars", (£22,000). As a last resource they set up a bankrupt bank, in January 1837, (a charter for which had been refused by the legislature of Ohio), the notes of which gained temporary currency by a roguish *ruse*,* but in the autumn of that year the bubble burst, and one night in March 1838, Joseph, with an escort, decamped (by revelation of course), closely pursued by the officers of the law. But

* The account of this RUSE to which so mild an appellation is attached in the text, is quoted by Mr. Caswall from Dr. Clark's volume, in which it appears guaranteed by the name of Cyrus Smalling, a resident of Kirtland. It is to this effect: "As the credit of the bank soon became very suspicious, the holders of its notes came in great anxiety to learn the amount of precious metal in the bank. Smith foreseeing this event, had filled one box with dollars, and about two-hundred boxes with lead, shot, and old iron. Accordingly, when the anxious holders arrived, he very cooly and candidly took them into the vault, pointing at the two-hundred boxes marked "one thousand dollars" cash, and opening one, externally similar, exhibited the silver which it contained; he allowed them to feel the weight of the others, and they departed, fully convinced that the bank was worth two-hundred thousand dollars."

he outrode them, and reached Missouri with the most valuable of his effects. Immense immigrations now swelled the Mormon community in Missouri; and enspirited by this, Smith and his co-adjutor were more unreserved in their statements of the dominancy reserved for the "saints." At length a secret society was organized, which took the name of the "Big Fan," a sobriquet exchanged to the "Daughters of Zion," and again to the "Danite Band." Notice was then given that all "dissenters"—those discontented with Smith—must quit the country, and in this class were included Cowdery, and all others who had opposed any of the prophet's measures. By dwelling on their past injuries and on radiant visions of ambition, the Mormon population grew excited to an alarming degree; and a collision between them and the Missiourians was inevitable. Two election scenes brought the opposite parties together, and a fearful combustion of passion ensued; —civil war succeeded; and in the fury of the conflict the Mormons assailed the state militia, which was then brought out in great strength against them. Smith at length surrendered himself as prisoner, and narrowly escaped being shot by order of a court-martial; but was committed to prison—from which he escaped, after one failure, in the spring of 1839, and regained the main body of his disciples in Illinois, who were congregated at a beautiful situation on the Upper Mississippi, where the river makes a noble bend. There a city was planned called *Nauvoo*, which, in the prophet's Hebrew signified "beautiful". In a brief period a handsome capital rose to delight Joseph's eyes; but his heart was set on *power;*

and instructed by his Missouri troubles, he was eager to establish it on a legal foundation. In this he was wonderfully successful, the State Legislature granting (Dec. 16, 1840) his demands for municipal and university charters; and in the room of the ill-trained Danite Bands appeared the more martially efficient "Nauvoo Legion," numbering 1,700 men, to whose custody the arms of the State itself were entrusted. Of this legion Smith was appointed Lieutenant General, and also Chief Councillor of Nauvoo, and a Regent of the University. In January 1841, he had a revelation respecting a new temple, and one concerning a grand hotel, in which it was provided that "Joseph and his house should have place from generation to generation!"

On the 6th of April, with a mighty parade of military noise and glitter, the foundation-stone of the temple was laid by the prophet; and from this time to the abandonment of the structure, a tything was exacted from each saint, levied on all his property. Placed on a noble hill, and built of polished white limestone, the temple was intended to surpass all other edifices of a kindred sort, and though never completed, a million of dollars (£220,000) were expended upon it. Smith's glory had now attained its meridian; but it began fast to approach the western horizon. This he did not suspect, and was probably, like the king of Babylon, revolving delicious thoughts of future grandeur: for in 1844 he allowed himself to be nominated for the Presidentship of the United States, and issued, Feb. 7, a remarkable address—but without any intention of going to the poll. His enemies in Missouri, however, continued

filled with animosity, which was augmented by an unsuccessful attempt to assassinate their ex-governor, Mr. Boggs, one of Smith's greatest enemies. A charge of complicity was preferred against the prophet which was strengthened by the remembrance of one of his predictions in 1841, that Boggs would die by violent hands within a year. One of the old Danites is judged to have been the proposed murderer. Clouds of troubles were now collecting in surgy masses above his head. While at a place on the border of Illinois, he was carried off by a *coup de main*, executed by two Missouri sheriffs' officers; but after several weeks custody regained his freedom. A mine however was sprung in Nauvoo itself. He was charged with favouring and acting upon the "spiritual wife" doctrine, first broached by Rigdon; but the corporation of Nauvoo ordered the newspaper of his accusers to be suppressed, which was done with fire and fury.* Flying for their lives to Carthage, Foster and Law obtained a warrant against Joseph and Hyrum Smith; this was served, but nullified by the mayor of Nauvoo, and the county authorities ordered out the militia to enforce it. The Mormons were preparing to resist, but at the invitation of Mr. Ford, the Governor, the brothers surrendered, to save the effusion of blood which a conflict would have caused, resulting, as that must have done, in the defeat and massacre of all the Mormons within reach. The Smiths were lodged in the gaol at Carthage, where as is well known, on the

* This accusation is now verified by no less an authority than Joseph's successor, who said in August last, at the Special Conference, "The world have known long ago, even in brother Joseph's days, that he had more wives than one."

27th of June, 1844, a ruffian mob, fearing that a rescue would be planned, stormed the building and shot them both, the prophet's last words being "O Lord, my God!" So went down his sun in blackness and blood! His murder was cowardly and horrible, but a striking fulfilment of the words, "They that take the sword, shall perish by the sword!" He was buried with all the honours which his devotees could lavish on their Prophet, who was now encircled with all the charms which martyrdom could purchase. Space would fail us to notify subsequent events. The Mormons exercised commendable forbearance; and devoted increased attention to their internal economy and foreign auxiliaries. Addresses were published to all the saints throughout the world, the largest of which bore the name of "Brigham Young," President of the Twelve Apostles, who vaulted into the vacant seat of authority. Rigdon, who made the same attempt, was tried and cast out, loaded with charges of the grossest description. It is history still fresh that the Mormons were compelled to succumb to the hostile feelings engendered against them, and on Feb. 3rd, 1846, began to remove farther west. Their sufferings by the way were pitiably severe; but in 1848 their exodus was completed, and the ill-fated refugees, resting in the Great Salt Lake Valley, founded the territory of Deseret, which has been received as a territory into the United States under the name of Utah, of which Brigham Young is the legal Governor. Full of vicissitudes has been the career of this singular people; and these are not likely to abate. Their return of prosperity has again developed the

seclusive and aggressive spirit which affliction and reverses had tamed, and they stand charged with refusing to submit to any jurisdiction but that emanating from their own ecclesiastical authorities. Should they resist the Constitution of the United States, a more terrible visitation will befal them, which for the sake of our common humanity, we hope their prudence will avert.*

Smith's *character* it is difficult to estimate, as it is impossible to say whether, like other successful impostors, he did not succeed in at last imposing on himself. Persons of weak judgments and conceited dispositions are specially prone to construe success into a token of Divine approval; so "deceitful is the heart above all things, and desperately wicked." The Mormon Prophet is charged by his adversaries with nearly every vice which stains the calendar of crime; and his adherents claim for him every virtue which can adorn a beatified saint. We shall judge, not very erroneously, perhaps, if we ascribe to him cunning rather than wisdom, directed by an intense spirit of self-seeking, which grew more voracious and unscrupulous as his deception prospered. His conscience seems seldom to have stood in the way of his lust for luxury, wealth, and power: and there is satisfactory proof that he became dazzled and magnetized with prospects which it would have required the genius of an Alexander, and the lifetime of a Methuselah, to realize.

II.

MORMONISM AS A RELIGIOUS SYSTEM

Is possessed of Scriptures, Creed, and Constitution.

* See Appendix C

(1.) Its *Scriptures* consist of the Book of Mormon, and the Book of Covenants and Revelations, with a New Version of THE HOLY BIBLE, infamously altered to favour the new imposture. Many books have been published by the Mormons, most of them by their great *litterateur*, Orson Pratt; but their inspired writings are confined to the works first named, with such miscellaneous contributions as may flow in from time to time. The *Book of Mormon* professes to be a transcript from the unsealed golden plates. It is in fifteen books, and the drift of the whole is a romantic account of the migration from Palestine to America, in the reign of Zedekiah, of Lehi and his sons and daughters-in-law, by whom the new Continent was peopled, the Nephites becoming a settled community, and the Lamanites, the copper-coloured Indians. A tedious account is given of their wanderings, dissensions, leagues, wars, and degeneracy, until about the year 400, A.D., both races fight a pitched battle, which ends in the slaughter of 230,000 Nephites. Mormon and his son Moroni are preserved by flight; but the former dying of his wounds, entrusts all the golden plates to his son, who deposits them in the hill Camorah, whence, after an interval of 1427 years, they were disinterred by Joseph Smith!

The story-part of the book is to be attributed to the pen of Solomon Spaulding, an invalid clergyman, who occupied his leisure time in composing it, and reading it in fragments to his neighbours, who when the Book of Mormon was published, at once recollected the incidents and names. In May 1839, Mrs. Davison, Mr. Spaulding's widow, issued a blighting

exposure of the forgery. With the legendary story, however, of Mr. Spaulding, either Smith or some other person had intermingled dreary prophecies, and re-arranged the whole. Who did the interpolating part is still uncertain. Smith's own ability is supposed by some to have been incompetent even to this poor task; while the flagrant blunders,—scientific, historical, chronological, philological, and grammatical,—which repeatedly occur, prove the mechanist to have been a bungling ignoramus.* The fact that the additions coincided with the peculiar sentiments advocated at that time by Rigdon, gives colour to the theory that (figuratively speaking) he was behind the blanket assisting Joseph in his "translations," although not avowedly known to him till the book was printed. As to evidence of the reality of the golden plates, it is a sorry affair. The three original witnesses were Harris, Cowdery, and Whitmer, who testified that "an angel came down from heaven, and brought and laid the plates before their eyes, so that they beheld and saw the plates and the engravings thereon;" but of what value their attestation is will be seen from several facts. When Harris was afterwards pressed whether he saw them with his bodily eyes, just as he saw a pencil-case held up before him, he answered, "I did NOT see them AS I do that pencil-case; yet I saw them with the *eye of faith*. I saw them just as distinctly as I see

* One of these nods—but not homeric!—is too amusing to be omitted. Mention is made of the mariner's compass, in this erudite history, as existing 2000 years before its discovery; and this having been alleged to a Mormon elder against the authenticity of Mormon's record, the charge was gravely parried by a reference to Acts xxviii. 13, "We fetched a compass!"—from which passage no doubt the Prophet borrowed his.

anything around, though at the time they were *covered over with a cloth*." Whitmer described the angel as being "like a man in grey clothes, having his throat cut!" In 1831, Smith avowed himself unable to trust Harris with certain 'moneys;' and in 1838 he dubs this poor dupe 'a lackey far beneath contempt,'—while Rigdon classes Cowdery and Whitmer with 'counterfeits, thieves, liars, and blacklegs of the deepest dye, united to deceive, cheat, and defraud the saints.' Admirable witnesses! *Sufficit ad nauseam.* On the supernatural sagacity evinced by the 'translators' every unprejudiced mind will have passed its judgment by the light of Mrs. Harris' experiment, which has been described; and as the fellow to it, a curious incident is related by Mr. Tucker, who was employed in the office where the Book of Mormon was put into common type. "We had heard much said by Martin Harris the man who paid for the printing, and the only one in the concern worth any property," observes Mr. Tucker, "about the wonderful wisdom of the translators of the mysterious plates, and resolved to test their wisdom. Accordingly after putting one sheet in type, we laid it aside and told Harris it was lost, and there would be a serious deficit in the book in consequence, unless another sheet like the original could be produced. The announcement threw the old gentleman into quite an excitement; but after a few moments reflection, he said he would try to obtain another. After two or three weeks another sheet was produced, but no more like the original than any other sheet of paper would have been, written over by a common school-boy, after having

read the manuscripts preceeding and succeeding the last sheet." From this it appears certain that after "translating" from poor Spaulding's manuscript, Smith had burnt the original, lest it should at any future day be adduced against him: but he had not counted upon having a woman and printer's arts arrayed against him.

What does "Mormon" mean, some may ask? The question was proposed to Joseph, who replied that *mon* is the Egyptian for good, and "hence with the addition of more, or the contraction *mor*, we have the word Mormon, which means literally, *more good*." But the Prophet's Egyptian lore is not to be credited. In 1842 Mr. Caswall visited Nauvoo, and in an interview with Smith, (whom he pictures as a "coarse plebeian person in aspect, and exhibiting in his countenance a curious mixture of the knave and clown,") handed to him an ancient Greek MS. of the Psalms, which he boldly pronounced to be a dictionary of Egyptian hieroglyphics; and pointing to the capital letters at the commencement of each verse, he said —"Them figures is Egyptian hieroglyphics, and them which follows is the interpretation of the hieroglyphics written in the reformed Egyptian language. *Them characters is like the letters that were engraved on the golden plates!*"

The *Book of Covenants and Revelations*, containing the doctrines and church order of the new sect, has gone through several editions, the first in 1833, and the second in 1835. Inconsistencies abound as might be expected, considering how, and from whom, it emanated. Gross discrepancies exist between the first and second editions. During Smith's

life the work was confined to his own speculations, or those which received his approval, and is now open to all enlargements which the Ruling Head may see fit to introduce. Like the sea, of which Solomon says, that all the rivers run into it, yet it is not full, this Book which is the Authorised Mormon Bible, will continue to be fed by new revelations so long as there are deceivers and deceived. It will unquestionably be rather inconvenient to have so bulky a spiritual statute book as this may become in time, but this evil may be in part kept in check, by a process of official filtration and selection being used before new revelations pass into it; common ones prompted by sudden and pinching exigencies, being committed to the accidental care of the universal church. Even ten years since "there were many hundred" of these floating revelations "which a Mormon is bound to believe and obey wherever he meets them."

About 1832, the new and amended (!) *Version of the (Genuine) Bible* was prepared, and was subsequently published in small parts. Rigdon was the translator in chief, and in his own conceit mightier at his task than the seventy of Alexandria, who gave the Old Testament a Grecian garb, or the forty-seven venerable men who gave us the fruit of their learning in the present, on the whole, incomparable English version. At Rigdon's Trial in Sep. 1844, one of the Apostles, Amasa Lyman, declared him to have had "as corrupt a spirit as hell, for the last four or five years," a testimony not likely to tempt the sceptical to excessive confidence in the "new edition of the Holy Scriptures." It was one

of the most flagitous schemes ever adopted to give party views a sacred sanction; the 'translator' amplifying wherever he thought an opportunity was presented for introducing latter-saint theology. Since Rigdon's exclusion however, the Mormon leaders may prefer disparaging and superseding the Scriptures, to attempting their enlargement, but nothing can obliterate the fact which hangs like a mill stone round the Mormon movement, that this impious effort was made, when Rigdon was high in office, and by the concurrence of Smith himself.

(2.) Its *Creed* embraces faith in its Bible, as it now is, and subject to future enlargements—in the constitution of the church as laid down by Smith—in the ordinances of Baptism for the remission of sins and for the relief of the dead, Laying on of Hands for the gift of the Holy Ghost, the Lord's Supper, Marriage Ordination, &c.; the literal gathering of Israel, and restoration of the ten tribes—the establishment of Zion in America—Christ's personal reign, &c. Their views of the Divine Being however, are very objectionable, indeed, truly blasphemous; for they represent Him as a material, organized intelligence, possessing both parts and passions, not omnipresent, and undergoing such developement, that when the Trinity have arrived at a certain increase of greatness, men will be equal to what they now are!* The sublime idea of Infinity is scouted as the notion of nonentity. These, and other errors respecting angels, &c., arise from an axiom of Mormon hermeneutics—to take any and every word in the Scriptures in a literal anthropomorphic sense.

* See Appendix D

Among the gifts of the Spirit those of tongues* and miracles occupy a forefront place; but the Mormon elders, unlike the ancient Confessors, are mighty in word *instead* of in deed; and demonstrate the vanity of their pretensions, by carefully avoiding any public attempt to raise the dead. This is the impassable asses-bridge in the science of thaumaturgic deception. Pretenders to supernatural power have sometimes desperately dared to attain this miraculous climax, but their discomfiture has been decisive. In 1708 the attempt was made in London, by some French fanatics who went by the name of Camisards, to raise a Dr. Emms five months after his interment; but nothing except a complete failure distinguished the day on which it was predicted the resurrection would happen, The false prophets became almost deserted after this. Mr. Tucker has related a story of some Mormon resurrectionists, more amusing to read, than honourable to the actors.†

(3.) The *Ecclesiastical Constitution* of Mormonism is singularly elaborate—its fundamental dogma being a twofold priesthood: that of Melchizedec, the greater; and that of Aaron, the lesser; to both which Smith was ordained—to the first by John the Baptist, and to the second by Peter, James, and John!

* The gift of tongues is rendering the Elders very indifferent assistance in their missionary labours, where we should expect it to be perpetually vindicating its supernatural utility. Mr. Mc Cune writing from Rangoon, October 14, 1852, (MILL. STAR, January 15.) reports, "I am LEARNING the Burmese language. I must confine myself to the Europeans, or others who may understand English, until I have OVERCOME THE LANGUAGE." Confessions like these, oozing out, are telling commentaries on miraculous assumptions.

† See Appendix E

The Melchizedec priesthood consists of high priests and elders, who take charge of all spiritual affairs, hold the spiritual keys, receive heavenly mysteries, commune with the general assembly and church of the firstborn, &c., and the high priests have a right to officiate in the office of an elder, priest, &c. of the Levitical priesthood, which deals with *temporalities*. But there are official distinctions—(1.) a presidency or high council of three high priests residing at Zion, or the centre, now Great Salt Lake City. (2.) Twelve apostles or special witnesses, and (3.) seventy evangelists. The apostles act under the direction of the presidency, and the evangelists under that of the apostles; and though the theory is that each of these orders is equal in authority to the others, practically the chief power is in the high council at Zion; for the apostles and evangelists at the "Stakes," or foreign stations, are only able to act with equal authority when a majority of them are assembled,—and when those thus met are unanimous; a double concurrence, seldom likely to happen.

The Aaronic priesthood consists of bishops, priests, teachers and deacons, who administer the ordinances, and conduct the *temporal* affairs of the church. But a bishop, unless a literal descendant of Aaron (!) must be a high priest also of the Melchizedec priesthood; a significant proviso.

Superadded to these distinctions is a general law of presidency viz., one president over twenty-four teachers; one, (who must be a bishop) over forty-eight priests; one over ninety-six elders; one out of the twelve apostles; and one out of the three

high priest presidents, who thus becomes in fact, Pontifex Maximus, or Pope. One order yet remains, viz., the seventy elders belonging to the Melchizedec priesthood, who have seven presidents out of their own number, the seventh of whom presides over the other six; and these seven are empowered to choose seventy times their own number, or 490, not included in the original seventy, and who are reserved for domestic rather than for foreign service.

III.

THE SPIRITUAL WIFE QUESTION, must now be referred to at some length, as betokening the social tendencies which Mormonism has not only speculatively but practically developed. Not very remotely it was the cause of Smith's assassination, and brought his church to the verge of dissolution. "The Books of Doctrines and Covenants" seem not to sanction, but forbid the practice,—which is a mere euphonism for polygamy—and the earlier official addresses were emphatic in the negative; but there is now reason to know that Smith's creed was no better than his conduct, and that excesses under that equivocal name were committed and sought to be concealed. If dependance is to be placed on testimony respecting the present President, Brigham Young, he glories in his shame, so as to make every friend of modesty and morality blush for him, and sigh over his evil example, which must "corrupt good manners."

The policy of the Mormon leaders, in relation to this subject, has been characterized by a crookedness and want of practical truth, savouring more of human craft than of sacred simplicity. We have seen how Foster and Law were expelled from Nauvoo for

asserting that Smith acted upon Rigdon's doctrine of spiritual wifeship, which less than a year ago, Young spoke of as a fact long and notoriously known! By carefully perusing what is said in the 'Book of Covenants' on Marriage, &c., it will be observed that the regulations there prescribed are so worded as to appear in their letter and tenor opposed to anything bearing the likeness of licentiousness, *as commonly understood*, and yet permitting the introduction of those doctrines which are now shamelessly announced. Adultery and fornication are vehemently condemned; and referring to marriage, it is said "Marriage is ordained of God unto man; wherefore it is lawful that he should have *one wife*, and they *twain* shall be one flesh;" (yet not distinctly affirming that many wives would be *un*lawful;) and still more cunningly,—"Inasmuch as this church of Christ has been reproached with the crime of fornication and *polygamy*, we declare that we believe that one man should have one wife, (but mark! not one *only*) and one woman *but* one husband; (here the limitation is defined,) except in case of death, when either is at liberty to marry again." This guilesome phraseology has imposed on authors and reviewers, and inclined some who wished to err on the side of lenity, to hold their minds in abeyance, notwithstanding the numerous confessions and exposures which had been volunteered and published. But the hands which assisted to weave the veil have torn it off, and the imposition in its unveiled meretricious infamy is now made visible to the world.

The evidence relative to this point is direct and redundant; shewing how "evil men and seducers" are sure "to wax worse and worse."

The two Judges and Secretary appointed by the Supreme Government of the United States to administer justice in Utah, and who were compelled to make a retreat from the disaffected community they found at Salt Lake City, say in their report to the President at Washington, "We deem it our duty to state in this official communication, that polygamy, or plurality of wives, is openly avowed and practised in the territory, under the sanction, and in obedience to the direct commands of the church. So universal is this practice, that very few, if any, of the leading members in that community can be found who have not more than one wife each. The prominent men in the church, whose example in all things, it is the ambition of the more humble to imitate, have each many wives; some, we are credibly informed, and believe, as many as twenty or thirty, and Brigham Young the Governor, even a greater number. It is not uncommon to find two or more sisters married to the same man; and in one instance, a mother and her two daughters are among the wives of a leading member of the church. This practice, regarded and punished as a high and revolting crime in all civilized countries, could of course never be made a statuary offence by a Mormon Legislature; and if a crime at common law, the Court would be powerless to correct the evil with Mormon Juries."

From this incontestable testimony, nothing is more certain than the appalling social demoralization and degradation, into which Mormonism, like a monster whirlpool, is drawing its myriads of members.

It might almost seem as if the situation of the capital near the Great Salt Lake, which resembles

in many remarkable particulars the Dead Sea in Palestine, was selected as a local signal of the intention to make it rival in audacious iniquity, those guilty cities which perished under a deluge of fire, and now lie concealed in a grave of stagnant brine. The analogical coincidence is, to say the least, of a very noticeable kind.

The above report of the learned Judges was presented rather more than a year ago; and that the morality of the "Church" has not improved since that period, is too evident from the proceedings at the Great Conference held in Salt Lake City, no farther back than August 28th, 1852.

The *Millennial Star*, the English weekly organ of the body, has published an extraordinary supplement, reporting the proceedings of this Conference, at which the First Presidency, the Presiding Patriarch, and seven of the twelve 'Apostles' took part, with 'about 2000 elders' around them. On *Sunday*, the 29th, Mr. Orson Pratt the premier of the Apostle-hood, as official oracle of the highest powers, made a long and elaborate speech, in which the doctrine of *polygamy*, or plurality of wives, was explained, defended, and enforced, as one of the cardinal Articles of the Mormon Creed, as it is to be. Every art of special pleading was adopted to give the dogma a speculative and theological aspect, and one wonderfully accrodant with the Old and New Testament scriptures. The impression however, will hang upon the reader, that the dogma has produced the speculation, and not the speculation the dogma. It is but too certain, at least, that the people will worship the abominable idol without

caring for the gossomer fabric in which it is enshrined. According to Mr. Pratt, all human spirits exist from the creation, and are kept waiting till their proper bodies are ready to receive them; to prove which, he gravely adduces (1.) the words of God to Job, that all the 'sons of God, (*i.e. our* non-embodied spirits) shouted for joy, when the foundations of the globe were laid;' (2.) the statement that God is the Father of our Spirits, and (3.) the words of Solomon, that at death our spirits *return* to God who gave them. Now these spirits enter their proper tabernacles by the law of marriage, and this marriage is designed to be an eternal institution, so that when once formed on earth it may be 'sealed' for eternity, and if so sealed, will so continue, and result hereafter in the 'peopling of worlds' for ever and for ever! This is "the blessing of Abraham, Isaac, and Jacob," and as the amount of the blessedness plainly depends on the number of wives with whom the nuptial union is formed here, to be continued everlastingly, the greater that number the greater that blessedness must be. Here Polygamy with all its train of curses is elevated into a *religious ordinance and duty*, and the degree of eternal blessedness made dependent on its most comprehensive adoption. It is not said 'polygamy may be practised,' but '*ought*,' and the more of it that prevails, the more obedience will be rendered to God and the more felicity secured to man. This is full-fledged Mormonism, and the sanctimonious affectation of purity with which it is attended, as in the case of Socialism, makes its voluptuous sensuality more ineffably disgusting. But as though another incentive were

required, the oracle proceeds to assure his hearers that some of the noblest spirits are now waiting to enter bodies, and that "among the saints is the most likely place for them to receive tabernacles. . . . . The Lord has not kept them in store for five or six thousand years past, and kept them waiting for their bodies all this time to send them among the Hottentots, the African Negroes, the idolatrous Hindoos, or any other of the fallen nations that dwell upon the face of this earth,—they long to come, and they will come, among the saints of the living God—this would be their highest pleasure and joy, to learn that they could have the privilege of being born of such noble parentage* ! !" The manner of getting this blessing is, (who could doubt that the upshot would be this?) by permission of the Prophet, Brigham Young, the "only man on earth" who holds the "sealing keys of power;" and hence the importance of emigration to Salt Lake City, that the Prophet may be consulted, and his permission gained! When the chief 'Apostle' had further enlarged, the 'sacramental emblems' were distributed, and the President of Presidents, Mr. Brigham Young, followed in the wake of Mr. Orson Pratt, and by a strong appeal to the Elders of Israel on the great virtue of not being abashed or "cornered up" in the promulgation of any new doctrines, prepared the way for the reading of a revelation made to his predecessor Joseph, July 12th, 1843; (eleven months before his murder,) amply confirming all the reports which were in circulation concerning the

* This glowing augury is not at present in course of fulfilment, for Lieut. Gunnison declares that he never met with children so "lawless and profane" as those of the Mormons in Salt Lake City.

Prophet's domestic relations, but which were angrily and pertinaciously denied by his defenders. The pedigree of the document embodying this revelation, is thus traced.—"The original copy was burnt up—Wm. Clayton was the man who wrote it from the mouth of the Prophet. In the meantime it was in Bishop Whitney's possession. He wished the privilege to copy it, which brother Joseph granted. Sister Emma burnt the original [as well she might]. The reason I mention this is, because that the people who did know of the revelation, suppose it is not now in existence." Why, it may be asked, was it not published before? President Young is not diffident in making known his reason; and one can imagine the 'saintly,' smirking smile with which, just after the reception of the Lord's Supper, he made the declaration—"Some have cried out 'Proclaim it' but it *would not do a few years ago;* everything must come in its time as there is a time to all things. I am now ready to proclaim it"—*i.e.*, it would not do to proclaim Polygamy when the 'saints' had no separate civil government of their own, but would have been amenable to the civil tribunals of all Christian countries, if they had ventured to act upon the creed. "This revelation has been in my possession many years—and who has known it? *None but those who should know it.* I keep a *patent lock* on my *desk*, and there does not anything leak out that should not." The vulgar effrontery of this was never surpassed.—What honorable mind does not shrink with shame from both the form and spirit of this admission? It is alive with that lowbred calculating cunning

which chuckles over its past achievements and its future resources. The substance of the 'Revelation' thus characteristically introduced will be found in the sequel*—but the question may here fitly intervene, how it has been received by the Mormon authorities in England? At first perhaps with some hesitation as to publicity; for though printed in the *Deseret News* of Sept. 14th, it was not given to the British saints until the 1st of January, 1853; but all scruples, if ever entertained, were soon allayed, for in the *Millennial Star* of that date a long editorial appears; and to carry audacity to its *maximum*, it is there devoutly said—"Thanks be to God that through the Gospel of Christ there is one spot on earth where the sanctity of female virtue, freedom in agency, and womans' rights, are *guarded with holy vigilance!!*" Alas for them, or for any vestige of justice and purity, if they had no other security than Brigham Young's secret-protecting 'patent-lock.' To prepare the more simple-hearted and free-minded saints for what was coming, the *Star* thought it desirable on the 25th of December, to enlighten them with the intelligence that "the voice of Brigham is now like the voice of Joseph—yea more;† moves as it were the very powers of the earth; and when he roars, the mightiest ones of the field tremble with fear; and who shall say that God is not with him?"—And in the following Number it is plainly said,—"Satan knows that the Lord damns those only who reject a *a living Prophet or*

* See Appendix F

† Brigham at the August Conference, meekly disclaimed this honour, but as a cry calculated to bear down opposition to this revelation, which Joseph did not publish, it is politic to raise it.

*Apostle;* consequently he cares not how much *old dead* REVELATIONS—revelations by Prophets long dead, (why long dead? The cloven foot here creeps into view.—Moses and the Apostles are long since dead,—therefore it is nothing to reject *their* revelations; but Joseph Smith has been dead only nine years, and his revelations are to be obeyed—else why promulgate the last one on Polygamy as his?) —providing he can only prevent them receiving the revelations of *living Prophets or Apostles.* He knows full well that faith in, and obedience to the *living spirit* of *a living Priesthood*, are life and salvation; but that a faith only in the *dead letter of a dead Priesthood*, is not the faith to lay hold on eternal life."* To assist in giving this Revelation free course among the 'faithful,' Elder Richards the President of the British Church, and Editor of the *Millennial Star*, attaches to the reprinted Report of the Conference he has recently published, a paper entitled "O man! weigh and consider before thou judgest" which out-Brighams Brigham in the mock-sanctity of its tone and the bare-faced sophistry of its reasoning. Two specimens will illustrate, "Christians know not what they do when they oppose the principle of plurality of wives. They know not that they oppose the ordinance of the Most High God, and the very means whereby men become inheritors of the blessings promised to the faithful."—Was ever the religious sentiment more prostituted than in this passage? If this be true, what must be thought of Christ and his Apostles, who through their ignorance or concealment, left the world for 1800 years destitute of this principle of blessedness

* The italics are the Elder's.

and salvation? All the show of Bible argument is drawn from the example of the Jewish Patriarchs and Kings—none from the lessons and examples of Jesus and his Apostles—and a great jealousy is professed for the "eternal laws and institutions of God," in whose "truth or validity, four thousand years make no difference." Not any of course when Polygamy is concerned; but when Slavery and the Sabbatic law are in the question,—the one a regulated institution, and the other a Divinely-delivered law, (neither of which Polygamy ever was)—then, "eternal laws and institutions" can shrivel into very temporary dimensions; for Slavery, to the credit of Mormonism is not yet one of its "domestic institutions"; (yet who can say whether the ancient doctrine concerning it, does not lie under Brigham Young's 'patent lock,' which prevents things leaking out before their time?) and the Prophet himself in the Tabernacle of Salt Lake City, frankly confessed—"As to keeping the Sabbath according to the Mosaic law, *indeed I do not*; for it would be ALMOST beyond my power!"

But the next quotation makes the serious Christian stand aghast at the pitiable ignorance, or awful deceit which could indite it.—"Abraham the father of the faithful and the friend of God, was a polygamist, and in his POLYGAMIC seed God promised that all the nations of the earth should be blessed."—The author of this sentence might have set himself the task of seeing how flatly he could give the lie to the Apostle Paul, who in the 4th chapter of Romans shews that "the blessing of Abraham" was his justification as a sinner before God through his

faith—in which all participate who share in his faith; —and in the 3rd chapter of Galatians, the same Apostle explains how the nations of the earth were to be blest in Abraham; not in the gross Mormon manner, by imitating his polygamy, but by being savingly interested in the Divine Redeemer, who was Abraham's seed—"Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, and to thy seed, WHICH IS CHRIST." To enter on any amplified discussion of the Polygamic question, would be out of season,—but the following observations are sufficient to explode the fanciful and flimsy argumentation used in support of this Mormon innovation.

(1). The Scriptures do *not* countenance the theory that all human spirits have existed from the Adamic creation—or that there is, or can be, such a thing as the propagation of spirits—or that the marriage union is perpetuated after death.

(2). But on the contrary, the Saviour *did* say that even in the resurrection (when body and soul are reunited) there will be no marrying or giving in marriage, but that beatified saints will be as the angels of God.

(3). There is not in either Testament, a single precept or law, instituting or sanctioning the custom of Polygamy. Its *permission* is the only difficulty attending the historical evidences of its existence, and this is not greater than that suggested by the practice of divorce which was an actual part of the Mosaic law, and yet was, merely—the Redeemer distinctly declared—a concession, and not an 'eternal' one, to the hardness of heart evinced by ancient Jews.

(4). Mono-gamy and not poly-gamy receives invariably the approval of the Divine word. Monogamy was the law and practice of Eden; and why do the Mormons stop at Abraham and not take their pattern from the estate of man's primal innocence? —And to that 'beginning,' when the husband and the wife (not wives) were one, the Saviour referred the Pharisees as the lawful and irrevocable rule of the conjugal relation. That this was to be the principle observed in the Christian church is evident from such passages as—"Let every man have his own *wife*, (not wives) and every woman her own husband." "The woman (not women) which hath a husband is bound to her husband so long as he liveth." "If any brother hath a wife (not wives) that believeth not," &c. "The husband is the head of the wife (not of his wives) even as Christ is the head of the church." "Let every one love his wife (not wives) even as himself." "Let the wife (not wives) see that she reverence her husband." "One wife" is expressely assigned to bishops and deacons, the very characters in the Mormon society who will be the most likely to receive the Abrahamic dispensation from the holder of the keys of power. In fine, from the study of the New Testament nothing can be more clear than that it knows nothing of polygamy as a custom, nothing of its peculiar blessedness, and nothing of the puerile conceits in which it has been enfolded to give it a theologic form. The Mormon principle of Polygamy is the doctrine of the Kŭran, encircled with a spiritualistic verbiage to conceal its innate indelicacy and sensual grossness.

It seriously looks as if the leaders of the Mormon society were anxious to give the most literal imitation conceivable, of those colossal sinners, whom Peter designates as, "they that count it pleasure to riot in the day-time; having eyes full of adultery, and that cannot cease from sin; beguiling unstable minds; a heart they have exercised with covetous practices; cursed children; for when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness those that were clean escaped form those who live in error: while they promise them liberty, they themselves are the servants of corruption." And happy were it for those who answer to this inspired portraiture, if they would tremble and repent under the terrible results painted by the same infallible pencil—"they shall utterly perish in their own corruption; to them the mist of darkness is reserved for ever!"

It is against similar characters that the Great Judge has launched the tremendous threatening, that he "will fight against them with the sword of his mouth."

The prayer of every Christian must be, that both they and their erring followers may attend to the exhortation to repent, lest this bitterest of curses descend "quickly" upon them.

## IV.

THE ANALOGIES, DOCTRINAL AND HISTORICAL, suggested by the Mormon religion are exceedingly numerous, and so ramified that it may claim relationship to almost every religion and heresy that has ever existed. Its views on the Divine nature are more pagan than Jewish or Christian—a form of that

pantheism which makes the Divine essence and intelligence the same in kind with man's. Its founder has equal, but not superior, in Simon Magus, or Manes. Its dogma of faith as an instinctive impulse rather than an efficient belief on the ground of sufficient testimony, unites it with every extreme of error, from the "spiritual school" of Newman to that ultra-orthodoxy which makes faith the result, and not the instrument, of the soul's regeneration.* Its notion of baptismal efficacy brings it into the society of the ancient fathers and the modern puseyites. Its doctrine of the power of a living person to benefit another who has died in pardonable sin, makes it fraternize with the Romish superstitions of 'purgatory,' and 'masses for the dead;' at the same time that its multiplied orders with the use of the name priesthood, and the powers supposed to be confined to a peculiar caste, assimilate it organically to Popery, while by the subtle division of the priesthood into spiritual and temporal, it secures what popery never obtained,—an absolute control over its disciples' manner of supporting the church—embodying the theocratic idea as never has been attempted since the time of Moses. Its miraculous assumptions put it into the same asylum with the sacerdotal conjurism of all false religions, and with such fanatical eruptions as Rappism, Irvingism, and Shakerism. Its dream of domination is one with the Anabaptist spirit of Munster and the Fifth Monarchy furor of England. And what shall we say more? Only that to complete all, it is the Muhammedanism of the east, with a christian mask and an English speech. To say nothing of its polygamy, on which much deserves

* See Appendix G

to be thought, the marks of likeness in its origin and principles to the imposture that went forth from Mecca, would supply material for a lengthened dissertation. Joseph Smith might in a long train of respects be taken for Muhammed *redivivus*—risen from the dead.

Physically and mentally, there is no question that the Arabian was superior to the American,—a more finished and fascinating man; and such is the softening hue which distance of time and place has imparted to the son of Abdallah and Amina, and so identified is he with that military, and even literary, lustre which attended the career of his Caliphs, that it may be repulsive even to cultivated christian readers to have such a comparison distinctly broached. Yet the materials for a very explicit one are furnished by well-known facts, the juxtaposition of which will justify what has been advanced. Both men were imperfectly versed in the elements of a common education; and Muhammed was able to boast of being more broadly and profoundly ignorant than Joseph Smith; and so far as they were alike in what they did not know, they were not slow to alledge this, in contrast with what they effected, as a sign of the divinity of their mission. Each again professed to receive his revelations through angelic agency, and under circumstances of secresy, harmonizing well with the conduct of men who love darkness rather than light. Both were naturally shrewd and dexterous in turning passing, and even unfavourable events, to a good personal account; and each perseveringly laboured against those obstacles and that bodily danger, which were consequent on the age and society in which they lived.

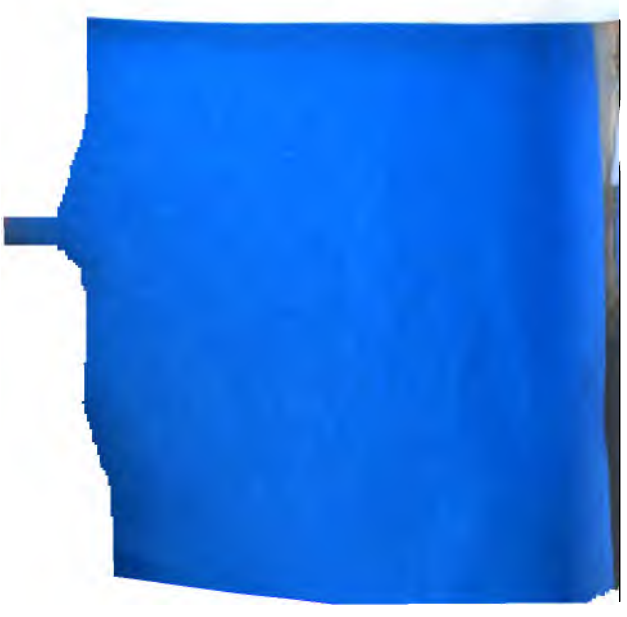
Their first converts were of their own family connexions; and Smith found in his Emma, no doubt, another cheerful Cadijah, and in his father and brothers, ready witnesses to his celestial ordination. Both men brought forth their systems under the pretext of existing corruptions and divisions, and both borrowed the best portions of their 'faith' from that word of the Lord which abideth for ever. Both indeed only professed to supplement and complete what Christ had left unsaid and undone; and the Muhammedanism of the East, was as respectful to the Saviour as the Mormonism of the West. Both were expert at making their revelations correspond to the wants of the moment, without regard to the internal consistency of the oracles, and both were never forgetful of aught relating to their individual aggrandizement. Muhammed might appeal to the conversions accomplished by the purity of the diction in which the Kūran was composed; but without this advantage, Smith could appeal to the effect produced by his invisible plates and verbal assumptions. Both had 'peace' on their lips till they were strong enough to challenge and threaten their enemies; and whether from natural inclination, or policy, each was liberal in promises of conquest to be gained, and secular boons to be bestowed. Neither of them rested his personal claims on his miraculous powers; and the excuses which the wily Arab made when defied to perform a prodigy, are the same as those which the American Pretender and his survivors advance in a similar condition. Not in the face of enemies, but only among the 'faithful,' does the modern supernaturalism consent to act. And to conclude, where more might be said,—they were not unlike in

the premature character of their decease; for Muhammed was brought to an untimely end after a lingering illness, by partaking of some poisoned mutton, and Smith breathed out his life in the hands of cruel assassins.

## V.

### The Intellectual Genius of Mormonism

Is dry and scanty. Putting aside Mr. Orson Pratt's metaphysics and his controversial ability—our opinion of which was diminished by the perusal of a pamphlet which ran over with the craft and cant of a partizan debater—even the polemical literature of this heterogeneous society has been of a poor and paltry kind; and from the ranks of the Mormons during their twenty-three years propagandism, there has not arisen one great mind embalming its "precious life-blood" in a "good book." Their architectural designs have evinced most originality and skill; but a nation's intelligence and mental culture have sometimes been lowest when architecture, as an art, has been flourishing among them. The cathedrals of England were erected in the night time of our intellectual history. Mormon poetry can only claim the name by courtesy. The hymn book published by Brigham Young, the present Grand Llama, Mufti, or Pope, is never destined to rival the Psalms of David, or the Lyrics of Watts. The hymns are not all strictly religious. A friendly critic extracts one "which is sometimes sung on shipboard prior to the departure of Mormon emigrants," which he pronounces to be, "in point of literary merit, among the best in the volume." It is pathetic, and the versification is smooth; but there is an absence of that power of idealizing the



real and realizing the ideal which separates metre from poetry, and gives the poet sovereignty over the imagination and the heart. The first verse runs,

"Yes, my native land I love thee;
All thy scenes I love them well;
Friends, connections, happy country,
Can I bid you all farewell?
Can I leave thee,
Far in distant lands to dwell?"

One in the same volume addressed to the "Twelve Apostles," is strained and windy. The fifth verse requires Joseph's translating glass to make it clear—

"Listen ye islands of the sea,
For every isle shall hear the sound;
Nations and tongues before unknown,
Tho' long since lost, shall now be found."

Surely it will require all the acuteness of even a Mormon to find these eccentric "nations and tongues" which are yet unknown, but the fact of whose existence and their having been "long lost," *is* known to the sapient bard! The islands may well list at this oracular announcement. The degrading conceptions of the Divine Majesty inculcated by the Mormon catechism must amply react in inducing an irreverent flippancy utterly uncongenial with exalted genius. Their "poetry" is polluted with this spirit. In the "Times and Seasons," a paper edited by Smith, and published in the Illinois "Zion"—Nauvoo,—there occurs the subjoined piece of wretched doggrelized blasphemy—which would not be quoted except to show what a pernicious influence the system generates and sanctions—

"The sky, the sky, the clear blue sky,
Oh, how I long to gaze upon it;
The *upper* realms of *deep, on high,*
I wonder when the Lord begun it."

## VI.

### The Evidences of Mormonism

As they are pompously termed, could never beguile any thoughtful mind. Every truly pious heart must revolt at the unscriptural tenets it propounds; every independent spirit must spurn its demand to exercise faith before evidence, and to submit to a priesthood more domineering and despotic than has ever insulted the birthright-liberty of man; and every clear-sighted observer must detect the most convincing signs of cunning, rapacity, and imposition, in the whole history of the system. What do its advocates present as 'evidences,' which shall warrant their fellow-men rejecting the sufficient authority of Scripture, and believing in the institution of a New Dispensation?

(1.) A *Golden Bible*, (the basis of which is a Romance,) pervaded by ignorance, and bedecked with borrowed forms of speech; and the witnesses to which, were men since denounced by their former associates as fools or scoundrels!

(2.) *Revelations*, which meekly claim acceptance as divine on the veracity of one man, whose interests they are manifestly and disgustingly intended to promote.

(3.) *Miraculous Gifts*, which refuse to come to the light, that they may be proved whether they are derived from God, and are therefore sure to produce only works of darkness and "lying wonders."

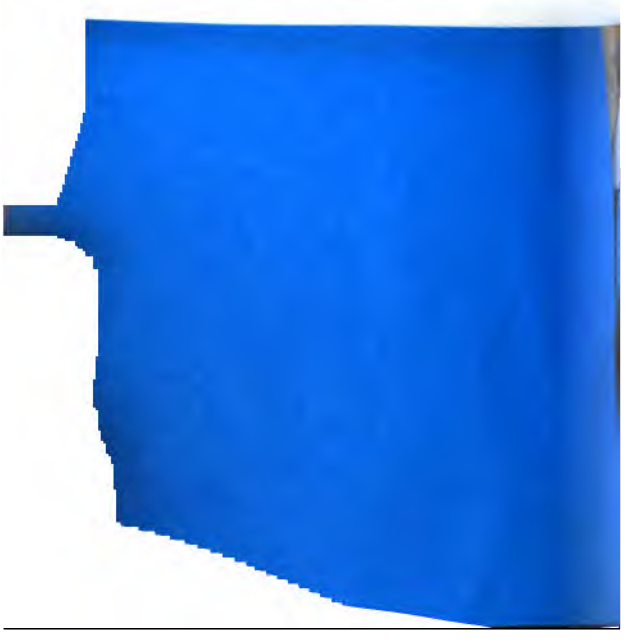
(4.) *An Appeal to Ancient Prophecy*, in which the most glaring perversions and mutilations are committed, and weakness of argument strengthened by audacity of assertion. But a very important inquiry here springs up—must not this pertinacious

appeal to the Jewish prophets be accepted as an admission that no indication or adumbration is afforded by the New Testament of the Church of Joseph Smith? But if it had been the will of God to raise up such a Prophetical Revivalist as he assumed to be, would not Christian common sense confidently rely upon some notice of this superior being contained in the *later* Scriptures? And since it is tacitly admitted that no such intimations are contained there, will not the same common sense feel bound on account of this momentous defect, to refuse any ear or credence to such hollow pretensions?

VII.

The Prospects of Mormonism present themselves as the final topic of reflection, and one on which dogmatically little shall be said. At the August Conference more than a hundred elders were sent out to preach and gather the saints to the great centre of rendezvous—Salt Lake City. This capital, we are assured, is further to be distinguished in April next, by a deliberative Congress of the 'First Presidency, (Brigham Young, H. C. Kimball, and Willard Richards), the Twelve Apostles, and the various quorums of the priesthood in Zion.' And this April conference we are told is to be held preparatory to the erection of a Great Temple, and to the appearance of many important revelations, which no doubt are now reserved under the protection of Brigham's 'patent lock.' A plain intimation is conveyed that the authorities at Zion will not allow any other saints than those of their own caste, to intermeddle with the civil and political government of the territory of Utah. "It is not consistent that the people of God should always

be subject to man-made governments; if it were so they could never be perfected. None other than a government under the direction of Apostles and Prophets is sufficient to perfect mankind; they were given of God for this purpose. The civil law justly becomes the servant of the saints, and the laws of God reign supreme under the administration of His prophets as in days of old." From this only one conclusion is deducible—that the Mormons mean to keep Utah for themselves; and hence will prohibit every form of worship but their own, and will submit to no kind of civil government but through their own religious rulers. Whether the people and constitution of the United States will tolerate this intolerance, the future will declare. In the meantime the President is enlarging his view. 'The land of Joseph' he has discovered, 'is the land of Zion, and it takes North and South America to make the land of Joseph'!! Utah is already growing too small for the horizon of Brigham's imagination. A universal American monarchy is beginning to dance like an *ignis fatuus*, before his mental vision. 'Suppose we are ready for it'—he shrewdly puts the case—'and a great temple is built at the central point in Jackson county:'—but perceiving here some gestures on the part of elders whose remembersance of Jackson county was anything but alluring, he added—"Gentlemen, don't be startled; for if we don't go back there our sons and daughters will; and a great Temple will be built upon the consecrated spot, and a great many more besides that." When these temples are erected, the Prophet promises conversational and revelational visits from the righteous men who are now



in the *limbo patrum*, and among the worthies who will 'come along and stay over night' will be brothers Joseph and Hyrum Smith; and perhaps 'David Patten may come along and shake hands with some of the Twelve and want to stay all night with them and expound the Scriptures, and reveal the hidden things of God; it will not be long before this will be so!' These prophetic forecasts are no further interesting to us than as shewing that the system of imposture is to go on increasing in magnitude and intricacy; and as the President of the British 'churches' confesses that the last revelation on marriage 'stamped its divinity on his mind, and absorbed every feeling of his soul' more than any previous one had done, we may conjecture what a mass of mingled superstition and turpitude is collecting, to enter into the ordinances and practice of the Mormon people.

The proselytizing energy may begin to abate, (as the success in England has begun to do,) when a satisfactory number of the 'saints' have made their way to 'Zion;' and 'the mystery of iniquity' will then more rapidly develop its spirit and resources; the consequences of which may possibly contribute a new revenue of horrors to the transactions of the world.

With a warning tone, as if now proclaimed by the divine Saviour from the throne of his glory, and the mercy-seat of mediation, the words once spoken to his disciples come to us—and who hath ears to hear let him hear them,—"There shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that if it were possible they shall deceive the very elect. Behold I have told

you! Wherefore, if they shall say, behold, he is in the desert, go not forth: behold he is in the secret chamber, believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be."

## APPENDIX.

### A.

The former of the books noticed in the text is, "The Mormons; or, Latter-day Saints;" with memoirs of the life and death of Joseph Smith the "Mormon Mahomet:" pp. 326; published at the Office of the National Illustrated Library, 193 Strand.

This volume contains forty wood-cuts of a superior description. As a compilation, its merit is considerable; and the neutral spirit it professes to display, renders it useful for consultation by the calm enquirer. Yet at times it seems tinctured by a pro-mormon bias, arising from an excessive reliance on *ex parte* Mormon statements, and from an apparent sympathy with some of the principles which are leading postulates in the Mormon theology.

The other book is an English republication, of one first issued in America, and is entitled:—

"The Prophet of the Nineteenth Century; or, the rise, progress, and present state of the Mormons or Latter-day Saints, to which is appended an Analysis of the Book of Mormon. By Rev. Henry Caswall, A.M., Professor of Divinity in Kemper College, Missouri. London: Rivington St. Paul's Church-yard, 1843."

Mr Caswall is now a clergyman of the Church of England, and was a prominent member of the last Convocation. His book incorporates the marrow of several others of great value which had preceded it from the pens of Rev. Dr. Clark, Professor Turner, Hon. John Corrill, and others.

### B.

Fifty citizens of Palmyra signed a declaration that "Joseph Smith, Sen., and his son Joseph were considered entirely destitute of moral character, and addicted to vicious habits." And eleven citizens of Manchester certify, that the entire family "were not only a lazy indolent set of men but also intemperate; and that their word was not to be depended on; and that we are truly glad to dispense with their society." Another

witness, Barton Stafford, affirms, that not one of the family 'had the least claims to respectability;' and that Joseph Jun. especially, was 'very much addicted to intemperance'—one very disgusting example of which, occurring too after he had professed to be inspired to translate the Book of Mormon, is related by this witness.

C.

Two publications of solid interest and trust-worthiness have very lately appeared in relation to the region which the Mormons are colonizing, and their community itself —written respectively by Capt. Stansbury and Lieut. Gunnison, who were the principal officers employed by the United States Government, to take a topographical survey of the district. The Great Salt Lake was found to be 291 miles in circumference, and dotted with islands from sixteen to two miles round; some of them mere masses of rock springing boldly up, more than a thousand feet from the surface of the lake. About fifteen miles distant, at the base of the Wahsatch mountains, and in sight of the lake, is the Mormon metropolis; which, according to another report, 'is laid out into blocks of ten acres area, with rectangular streets, about sixty yards in width, having running on each side of them small streams of cool clear water, brought in trenches from the adjacent mountains.' The custom of having land under cultivation round the private dwellings, which are 'usually quite small,' gives an oriental aspect to the place. Brigham Young, the temporal and spiritual Prefect, occupies one of the large and substantial buildings. 'Many of the inhabitants sleep in tents and wagon bodies, covered with cotton and linen cloths.' The only noticeable public structures are—the Council or Court house, and the Tabernacle—'a very long broad low building, capable of containing 5 or 6000 persons' (the fellow, it would thus seem, of the Free Trade Hall of Manchester)—where religious worship is conducted. The Mormons are not all collected in this spot, but are thinly scattered over the territory, which includes an area of several hundred miles, much of it the finest land that could be wished, and needing nothing but the hand of industry to make it one series of spacious tables, all sumptuously covered with 'food and gladness.'

D.

Passages in plenty to corroborate the statement in the text could be extracted from the official books of the sect — some so irreverent in their language, as to make their transference to these pages an impossibility To shew that the old animus is unchanged, a few references to the speeches delivered at the last Conference, may be allowed.

The President Young remarked—"I expect if I am faithful with yourselves, that I shall see the time with yourselves, that we shall know how to prepare to organize an earth like this; how to people that earth, how to redeem it, how to sanctify it, and how to glorify it, with those who live upon it, who hearken to our counsel. The Father and the Son have *attained* to this point already: I AM ON THE WAY, and so are you, and every faithful servant of God!"—"After men have got their exaltations and their crowns, have become Gods even the Sons of God,—are made Kings of kings and Lords of lords, &c." "We are born for the express purpose of growing up from the low estate of manhood, to become Gods like our Father in heaven. That is the truth about it, just as it is."

Mr. Orson Pratt spoke equally intelligible blasphemy, and disposes of the fiction that the Mormons resemble Christians in retaining the doctrine of the Adorable Trinity. "In one sense of the word there are more Gods than one; and in another sense there is but one God. The Scriptures speak of more Gods than one. All these beings of course are one, the same as the Father and the Son are one. The Son is called God, and so is the Father; and in some places the Holy Ghost is called God. They are one in power, in wisdom, in knowledge, and in the inheritance of celestial glory; they are one in their works; they possess all things and all things are subject to them; they act in unison; and if *one* has power to become the Father of spirits, so has *another*; if *one God* can propagate his species and raise up spirits after his own image and likeness and call them his sons and daughters, so can ALL OTHER GODS that become like him do the same thing; consequently there will be many Fathers, and there will be many families, and many sons and daughters; and they will be the children of those glorified celestial beings that are counted worthy to be Gods."

E.

"Towards the close of a fine summer's day, a farmer,

in one of the States, found a respectable looking man at his gate, who requested permission to pass the night under his roof. The hospitable farmer readily complied: the stranger was invited into the house, and a warm and substantial supper set before him. After he had eaten, the farmer who appeared to be a jovial, warm-hearted, humorous, and withal, shrewd old man, passed several hours in pleasant conversation with his guest, who seemed to be very ill at ease both in body and mind; yet, as if desirous of pleasing his entertainer replied courteously and agreeably to whatever was said to him. Finally he pleaded fatigue and illness as an excuse for retiring to rest, and was conducted by the farmer to an upper chamber, where he went to bed. About the middle of the night, the farmer and his family were awakened by the most dreadful groans, which they soon ascertained proceeded from the chamber of the traveller. On going to investigate the matter, they found that the stranger was dreadfully ill, suffering the most acute pains, and uttering the most dreadful cries, apparently without any consciousness of what was passing around him. Every thing that kindness and experience could suggest was done to relieve the sick man; but all efforts were in vain, and to the consternation of the farmer and his family, their guest expired in the course of a few hours. In the midst of their trouble and anxiety, at an early hour in the morning, two travellers came to the gate, and requested entertainment. The farmer told them that he would willingly offer them hospitality, but that just now his household was in the greatest confusion, on account of the death of a stranger—the particulars of which he proceeded to relate to them. They appeared to be much surprised and grieved at the poor's man's calamity, and politely requested permission to see the corpse. This of course the farmer readily granted and conducted them to the chamber in which the dead body lay. They looked at it for a few minutes in silence, and then the elder of the pair quietly told the farmer that they were elders of the Church of Jesus Christ of Latter-day Saints, and were empowered by God to perform miracles, even to the extent of raising the dead; and that they felt quite assured they could bring to life the dead man before them. The farmer was of course con-

siderably astonished by the quality and powers of the persons who addressed him, and rather incredulously asked, if they were quite sure that they could perform all they professed. 'O, certainly! not a doubt of it. The Lord has commissioned us expressly to work miracles, in order to prove the truth of the prophet Joseph Smith, and the inspiration of the books and doctrines revealed to him. Send for all your neighbours, that in the presence of a multitude we may bring the dead man to life, and that the Lord and his church may be glorified to all men.' The farmer, after a little consideration, agreed to let the miracle-workers proceed, and as they desired, sent his children to his neighbours; who attracted by the expectation of a miracle, flocked to the house in considerable numbers. The Mormon elders commenced their task by kneeling and praying before the body with uplifted hands and eyes, and with most stentorian lungs. Before they had proceeded far with their prayer, a sudden idea struck the farmer, who quietly quitted the house for a few minutes, and then returned, and patiently waited by the bedside until their prayer was finished and the elders ready to perform their miracle. Before they began he respectfully said to them that with their permission, he wished to ask them a few questions, upon the subject of their miracle. They replied that they had no objection. The farmer then asked, 'You are quite certain that you can bring this man to life again?' 'We are.' 'How do you know that you can?' 'We have just received a revelation from the Lord informing us that we can.' 'Are you quite sure that the revelation was from the Lord?' 'Yes; we cannot be mistaken about it.' 'Does your power to raise this man to life again depend upon the particular nature of his disease, or could you now bring any dead man to life?' 'It makes no difference to us; we could bring any corpse to life.' 'Well, if this man had been killed and one of his arms cut off, could you bring him to life, and restore to him his arm?' 'Certainly; there is no limit to the power given us by the Lord. It would make no difference to us even if both his arms and legs were cut off.' 'Could you restore him if his head had been cut off?' 'Certainly, we could.' 'Well,' said the farmer, with a quiet smile upon his features, 'I do not doubt the truth of what such holy men assert, but I am desirous

that my neighbours should be fully converted by having the miracle performed in the completest manner possible; so by your leave, if it makes no difference whatever, I will proceed to cut off the head of the corpse!' Accordingly he produced a huge and well-sharpened broad axe, from beneath his coat, which he swung above his head, and was apparently about to bring it down upon the neck of the corpse—when lo and behold!—to the amazement of all present, the dead man started up in great agitation, and swore he would not have his head cut off for any consideration whatever. The company immediately seized the Mormons, and soon made them confess that the pretended dead man was also a Mormon elder, and that they had sent him to the farmer's house with directions to die there at a particular hour, when they would drop in, as if by chance, and perform a miracle that would astonish every body. The farmers after giving the impostors a severe chastisement, let them depart, to practise their imposition in some other quarter."

F.

The substance and salient points of this *Revelation* are subjoined. The Christian reader will be justly horrified at the abominable parodies which are several times made of the Redeemer's sacred words, to whom, indeed, hardly a viler insult could be offered, than ascribing to Him such a farrago of folly.

"If a man marry him a wife in the world, and he marry her not by me, nor by my word; and he covenant with her, so long as he is in the world, and she with him, their covenant and marriage is not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world; therefore, when they are out of the world, they neither marry, nor are given in marriage, but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory; for these angels did not abide my law, therefore they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity, and from henceforth are not Gods, but are angels of God for ever and ever.

"And again, if a man marry a wife by my word,

which is my law, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this Priesthood, and it shall be said unto them, ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights, and depths—and they shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds for ever and ever.

"Now, as touching the law of the Priesthood, there are many things pertaining thereunto. Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me: and I have endowed him with the keys of the power of this Priesthood, if he do anything in my name, and according to my law, and by my word, he will not commit sin, and I will justify him. Let no one, therefore, set on my servant Joseph; for I will justify him; for he shall do the sacrifice which I require at his hands, for his transgressions, saith the Lord your God.

"And again, as pertaining to the law of the Priesthood: If any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to none else; and if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore is he justified.

"And again, verily, verily I say unto you, if any man have a wife who holds the keys of this power, and he teaches unto her the law of my Priesthood, as pertaining to these things, then shall she believe, and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law. Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things, whatsoever I, the Lord his God, will give unto him, because she did not believe and administer unto him according to my word; and she

then becomes the transgressor; and he is exempt from the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife. And now, as pertaining to this law, verily, verily I say unto you, I will reveal more unto you hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega. Amen."

6.

Faith is simply belief in some proposition; and, therefore the demand for faith when made by any person should be accompanied by evidence that the proposition is true—by such evidence as is sufficient to convince the reason. This evidence may be moral or miraculous, and both kinds were furnished in a divine abundance by the Son of God. He appealed to his doctrine as divinely wise—to his life as spotlessly pure—to ancient prophecy as witnessing of him—and to his supernatural works, as the Father's own testimony concerning him. From these works Nicodemus derived his faith—"We know that thou art a teacher come from God, *for* no man can do these *miracles* that thou doest, except God be with him." To these works he repeatedly referred his adversaries, as undeniable proof that he was the Sent of the Father.

Christianity demands to be believed, *because* she presents valid credentials of her divine origin; and she stands at the bar of human reason to be examined, in order that she may take her seat on the throne of the human soul. But Mormonism shuns this trial, and insists on faith as some practical 'principle,' which must be exercised as the means of evidence. This is unbounded arrogance; and all the faith which is thus obtained, is superstitious and irrational. Much of what is said in Mormon books on faith, as a principle of power, is true in a sense—but not in their sense. Logically considered, their fallacy lies in confounding the basis and effect of faith. Its basis is testimony satisfactory to the judgment; and its effect just that influence which the object of it is naturally adapted to exert. Faith, therefore, in Christianity is the root of all its virtues and graces—the means by which the Spirit of Christ operates to carry on the processes of sanctification and transformation into the life of Jesus. In the 'Book of Covenants,' seven lectures on faith are given, in which the following

passage occurs, which is here quoted as a specimen of Mormon metaphysics; and to shew what reliance can be placed on Mormonism interpreting Scripture; and also as indicating its grovelling tendency to reduce the Incomprehensible to a level with his creatures:—

"The principle of power which existed in the bosom of God, by which the worlds were framed, was faith; and it is by reason of this principle of power existing in the Deity, that all created things exist; so that all things in heaven, on earth, or under the earth, exist by reason of faith, as it existed in Him."

Very instructive this may be to the initiated—but what can the understanding make of it? What truth is *revealed* by the assertion, that the principle of power in God is his faith? But apart from its want of intelligibility we are concerned with it as containing an allusion obviously borrowed from Hebrews xi. 3, and as intended for an exposition of that celebrated passage—"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Comparing the two passages, we may ask, Could any interpretation be more sophistical? Does Paul assert that the worlds were made by faith—by God's faith? The most illiterate English reader, we may affirm, never could have fallen into such a misconception. Most distinctly does the Apostle declare, that through faith WE KNOW that the worlds were framed by the Divine word—hence it is OUR faith of which he speaks:—We were not present to perceive the Divine Artificer command the order and beauty of the universe into being; consequently it is only by faith we can know that this was done—and our faith then becomes to us (according to the Apostle's definition in the first verse) the "evidence" or conviction "of things not seen." Every Greek student will, on consulting the original, see, that if Paul had meant to predicate this faith as existing in God (and not directed to what he had done) another construction of the sentence must have been adopted—equivalent in English to—"We know that by faith God framed the world by his own word." One such gloss and corruption brought home to self-styled infallible interpreters, shakes their entire system into ruins; and renders faith *in them* an offence against prudence and common sense.